



# COMMUNITY SERVICE NEWSLETTER

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*COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc.  
Our purpose is to promote the small community as a basic social institution involving  
organic units of economic, social and spiritual development.*

## mc laughlin-davidson workshop, may, 1985

*by Melanie Clark and Jane Morgan*

Our May conference entitled "Builders of the Dawn" was a combination slide show and workshop on new age communities that work. We co-sponsored this with Community Educational Service Council, Inc., holding both the conference and the CESCI board meeting at the Friends Care Center here in Yellow Springs. Corinne McLaughlin and Gordon Davidson conducted the workshop. They started their own intentional community in Amherst, Massachusetts called Sirius. They have both lived in several communities including Findhorn in Scotland and have taught several classes at the university level.

The Friday night slide show and lecture on the differences between new age communities today and communes of the '60's was attended by an audience of 50. The program demonstrated that today's intentional communities have more maturity, more focus and direction than those of two decades ago. Now communities are often a group of people with common political, spiritual, educational or scientific goals. They are productive and innovative and each one usually has something to offer today's society - some humanitarian need it is meeting.

Also noted was the fact that while the hippie crash pads of the past were rebellious and extreme, the media often sensationalized them and these communes got lots of attention. Today's new age communities are different; they are made up of individuals and families with values common to many families that make up the bulk of society. Because these communities are no longer composed of people who are oddities, they are no longer given the media attention they once were because there is nothing to sensationalize.

Saturday's workshop had about 35 attenders. These individuals were here from a wide geographic span--from Washington, DC, to New Mexico--and for an equally wide range of reasons--from simple ignorance and curiosity to personal and social transformation, from strengthening an existing community to building a new community.

After a group song and dance of unification and sharing, several groups of six were formed and each group was given a puzzle to solve non-verbally. For each participant this brought out different insights into her/his own behavior in a

group situation and as a participant in a group process. Because words were not used, each person was more easily able to reflect on her/his behavioral responses. We were challenged to think about how these behaviors are probably similar to our behavior in any group situation. Most of us learned something new about ourselves.

The challenges and benefits of community living were discussed next. These are very similar to the challenges and benefits of group work in general, but are more intensified in an intentional community situation where you can not "go home" from it.

Because the benefits are what attract people to new age communities I will cover these first. Living expenses are reduced because many of the more exorbitant of these expenses are shared tools, land, homes, gardens, etc. There is a great deal of companionship and support in an intentional community where people share a common focus and usually some common values. This is a solution to some who must combat the isolation and loneliness of living alone in today's society.

Spiritual and psychological growth are some of the most deeply felt benefits of individuals who live in intentional communities. This is especially supported if one moves into an intentional community based on spiritual values and growth. This growth occurs in all intentional communities because people are always telling you about you--not necessarily verbally, but in their reactions and non-verbal communications.

Empowerment is another reason people join intentional communities. Today people as individuals feel as if they have little input into the governance of our society, and there is no way for an individual's voice to be heard. When a group of people having the same views on an issue get together, they as a group can make small but visible changes in their own community, and as a group they can often be heard as one voice. It is the cooperation that occurs within a new age community that creates a sense of empowerment



Last of the benefits mentioned was the simple but attractive focus of having a joyful life and doing with joy whatever must be done.

The challenges which are to follow, while being labeled "challenges," truly constitute more benefits. It is these challenges which result in individual growth and therefore, in the long run, actual deeper benefits than those just mentioned.

Individuals have less freedom and have to make compromises when living in an intentional community. In our society today which strongly emphasizes the individual, this challenge asks us to find a balance between the individual and the group, between me and we. Each person has to allow herself to trust the process instead of imposing her/his own will.

Persons commit themselves to a community. This involves working problems out over the long haul, and developing a sense of commitment to overcoming obstacles and challenges. Overcoming the urge to run away from a problem can be replaced with a willingness to work the problem out, to find a solution.

As with all groups there is the challenge of philosophical versus practical, or theory versus action. Can a community that bases its existence on principles and ideas that it sees a need for in society today, develop these into useable, practicable reality with tangible results?

Sometimes a group becomes narrow-minded in its thinking. Therefore there is a constant challenge in a new age community to stay open to change. This is essential for the community to remain a practical alternative way of life as the world continues to change.

And finally, as with any group of people, there are interpersonal conflicts, and so a need for a conflict resolution process to resolve these occurrences. This is important to keep the group focused on what it is trying to accomplish and to prevent the negative results that might come with unvented and undealt-with feelings of frustration.

We finished the morning with a brief talk about the services offered by new age communities to the rest of society. Some of the ser-

vices offered by such communities include: research and development of new technologies and of cooperation between people; rest and relaxation retreats and weekend programs that offer a peaceful environment to participants; wholeness and synthesis, that is, honoring diversity in a synthesized society, whereas diversity has caused fragmentation in most parts of our society today.

After this there was discussion about mutual and reciprocal interpenetration. This went into our perceptions of people and their reactions, how this applies to what goes on in life: in the family, community and at work. Human interaction and the process of growth we each experience are each the effect of and building block for the other. At this point we went into a series of tangents touching briefly on a variety of topics. We talked about allowing individuals to contribute to community in areas where they had developed their potential, self learning, varying sexual roles in community, the growth process of learning to love whatever you are doing and seeing God in your activities, being drawn to situations in which you are forced to grow, trends which occur in intentional communities and eventually become a power and a trend in society, decision-making within a community, individual needs and group needs, and having a conflict resolution meeting just before a business meeting so that personality conflicts do not twist the business meeting results.

After this freeflow of ideas we took a break and had some refreshments. When we reconvened we broke into two small groups. One was led by Corinne discussing the beginning and building of a new age community. The other group led by Gordon had the topic "anything goes." Everything from nudity to cosmic consciousness was discussed.

We concluded our conference with two more dances and feelings of goodwill. In this day of activities a smidgeon of the human interaction and individual growth that occurs in a new age community was allowed to occur. And those of us who have never had the chance to live in one of these communities were able to glimpse through others, especially Corinne and Gordon, what this alternative lifestyle is all about and the good it is fostering and nurturing in our world.

Twelve people stayed for the annual membership meeting of Community Educational Service Council, Inc., which was held Saturday evening after the new age communities workshop. Three Board members were chosen for two-year terms: Charles Betterton from Stelle, Illinois; Peter Robinson from Shannon Farm, West Virginia; and Reuben Close from Tangy Homesteads, Pennsylvania. Charles Betterton agreed to be CESCI public relations director.

There was a discussion about whether CESCI should take on more educational functions. It was decided that CESCI should primarily continue with its loan activites but would encourage a revitalization of the Fellowship of Intentional Communities by having representation on a new FIC Board and providing \$2,000 seed money to Charles Betterton to get the FIC active. Some organizations which have expressed commitment to forming the new FIC are Communities Magazine, Community Referral Service, Federation of Egalitarian Communities, Earth Community Network, New England Network of Light, Society of Emissaries, National Historic Communal Societies Association, Stelle Foundation, Inc., and Community Service. It was noted that since CESCI grew out of the FIC in the sixties, it is entirely appropriate that CESCI contribute to its rebirth.

The Board of Directors of CESCI met Sunday morning and attended to business about loans. It also appointed Herb Goldstein as president, Peter Robinson as vice president, John Ewbank as treasurer, and Betty Crumrine as secretary for the following year. The Board decided that requests for loans shoud go to John Ewbank, but that all other inquiries about CESCI and the FIC should go to Charles Betterton. Those in attendance felt much was accomplished at both the FIC workshop on New Age Communities held Saturday and at the CESCI business meetings.

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# What Happens in Big Cities?

THE FUTURE OF HUMANKIND

by Griscom Morgan

"As the nation came suddenly to recognize that conservation of its soil and natural resources was essential to its future welfare, so must it also become aware of an even greater and more important obligation - conservation of its human resources."

- Homer P. Rainey, Director  
of American Youth Commission

The threat of nuclear war to life and civilization is widely though inadequately recognized. Mankind is involved with another threat to its future that has generally not been recognized, but its consequences are similar and presently deeply effective. Failure to recognize it is because of a serious inadequacy in scientific understanding.

Among lower animals it has been found among many species that living in excessive density from generation to generation leads to degeneration in life and impairment of capacity to reproduce. The beginning of crowding or excessive numbers per square mile may set off stimulation in reproduction, size and interaction - as in the case of grasshoppers and lemmings, but the long time and progressive effect is death to later generations.

We have widespread evidence that a similar effect of high population densities is active for human populations. Large cities reproduce from their own population by less than half in a century.

The concentration of money in our cities leads the most gifted rural population and the educated to migrate to the cities. There they die out in a few generations, the college educated and upper class twice as fast as the working class. The genetic and cultural consequences for subsequent generations have shown up in the quick decline and fall of countless urban civilizations in the past. Unless the cities are continuously resupplied with a vital and

adequate population from smaller towns and rural areas, which have not been devastated by their gifted youth having been drawn off in the past, the large cities themselves decline in culture.

The quality of a human population is the very essence of its life. There has been debate as to whether genetics or culture is more important to this life. Human life is the product of the two, not the sum. With either culture or genetics reduced to nothing, no life is left, however much of the other there had been. As our civilization now deals with human resources, it draws from rural areas of high birthrates the cream of both genetic and cultural excellence to be the elite, the wealthy, the power holders centered in the large cities and their suburbs, and there they quickly die out. The longer this selective exploitation of rural and small town society is continued the more hopeless are the remaining people in terms of significant civilization, and the hopelessness is profound in both genetic and cultural respects. We can no longer count on incoming migration from previously unimpoverished genetic and cultural heritages - like those that kept Rome vital for some centuries. The urbanization process is now nearly world-wide because of the underlying character of the financial system under both the private and communist economies which concentrates wealth and population in the cities. In contrast, the economic order of guild-gothic Europe reported in recent Newsletters largely eliminated the economic dominance of the metropolitan centers, just as it eliminated depressions, stimulating economic life in moderate sized cities and rural areas.

In 1968 the American Association for the Advancement of Science in its annual meeting had a group of scientists from over the world gather to analyze and report on the population problem. Demographers, biologists and others particularly qualified reported on the effects of high population densities and social controls such as once existed for most of mankind and many lower animals that avoided harmful population explosion. We were unanimous that modern technology cannot make high densities of larger cities tenable to continuing human life. But to the suggestion that the cur-

tailing of life by large city living should be regarded as a helpful relief from the population explosion, Paul Leyhausen, the German chairman of Europe's population council, answered "You would have us use our large cities as Hitler used his death camps."

Warren Thompson, when Director of the Scripps Institute for Population Research, concluded that "any civilization that thus sterilized a large part of its population cannot possibly endure." Many people are incredulous when told of the impact of high population densities on subsequent generations of urban living. Arthur Morgan when he sought to make the evidence known to a research scientist was answered, "You are going to India. You will find from its ancient cities that you are wrong." So while in India, Arthur Morgan asked its leading authority on population, Dr. Sapur Desai, if populations long survived large city living there. Dr. Desai said they did not and gave as example the history of the Parsis of India.\* They had originally been refugees from Persia when the Moslems took control, and settled the province of which Bombay was capital. During the previous century the Parsis, being a particularly gifted people, moved into the city of Madras and were very prosperous. During the first generation they were "on the make," in the second they were "made," in the third those who had still reproduced were about gone in their vitality and few survived to the fourth generation. While in India Arthur Morgan was unable to find any large Indian city that survived by its own birthrate.



This is in line with the finding of the great Arabian sociologist Ibn Khaldun of five hundred years ago. He wrote, "The climax of the growth of the city and the development of city arts, and sciences, and commerce is the beginning of the decay and degeneration of the city and the whole of society. This degeneration is inevitable, and the average curve of the decay and de-

generation of urban families is the space of four generations." Cairo, where he spent his later years at that time was less than a hundred years younger than New York is today; it was then on its decline.

It is significant that we have learned of one family, keepers of an inn in an Austrian city, which had survived hundreds of years in a large city. This family had a firm rule that no son could inherit the inn who did not marry a peasant girl. In 1968 the U.S. Public Health Service reported that for the white man aged between 45 to 64 years, the death rate is twice as great in the large Eastern cities as compared with rural areas of the central and western areas of the country.

In an article entitled "Profile of the Affluent Family" Sylvia Porter in her syndicated column reported some statistics compiled by economist Fabian Linden of The Conference Board, now director of The Board's Consumer Research Center:

*"An overwhelming 57% of all families living in major metropolitan areas live in the suburbs - and these families have command of no less than two-thirds of all the surplus income in the United States....A few more teasers: you're likely to be a family headed by a professional, technical or managerial worker. And you are likely to have no children or only one child."*

To our large cities have migrated the cream of the population of the world - both from hinterland within the nation and from overseas. The vast flow of liquid wealth and the ownership of ever more of the wealth of nation and world which is concentrated in these cities can pay the gifted to come. Increasing human impoverishment develops in the once beautiful societies of rural America as they lose their finest youth and families. Only a relatively few places are developing in rural areas for people of fine quality to escape from the large cities to rebuild a healthy life, economy and society. Over and against this is the will of the large city to stay on top, to be the focus of civilization.

There is an immense economic and cultural vested interest in the large city that has

reacted strongly against the studies showing the harmful effects of high population densities on lower animals and man. We have quoted and summarized their arguments in a Community Comments entitled The Future of Cities and the Future of Man. The argument in favor of the large city has centered in the fact that crowding, as in the case of many people occupying one building or small town, has been found to be harmless. This argument was answered by a number of scientists, among them R.C. Schmidt in an article "Density, Health and Social Disorganization" in the Journal of American Planners: "with crowding held constant, density (over a wide area) was still related closely to morbidity, mortality and social breakdown, whereas with density held constant, neither crowding, educational level nor income was related to any measure of social disorganization." The challenge has been to find some cause of harm from high density of many square miles of large cities as contrasted with crowded small towns. Different amounts of personal interaction cannot explain the difference. Only an unseen but powerful influence of high densities on the survival of animals like grasshoppers, lemmings, and people in large cities could cause cumulative harm over several generations. Among mammals high density results in much fighting and among humans the high density large cities have twice the rate of murder (three quarters of which are between acquaintances), as compared with the low density large cities. Only the most phlegmatic and nervously unresponsive or drugged wild animals can survive high density barnyard or laboratory living conditions.

This brings us to the Zimmerman-Cervantez book Successful American Families. These authors regarded the progressive degeneration and social breakdown of urban families, that did not maintain small community type fellowship of families, as caused by their lack of small community way of living. They thought those who did develop and maintain that pattern in the large city could be the successful wave of the future. The evidence is that the small community pattern of life when developed in such cities will not be enough to save their populations from eventual dying out. Arthur Morgan found one small population group, the Surashtras of Madura, India, that had survived many genera-

tions of large city living which rigorously maintained the small community pattern. But it required more than that for survival; it required rigorous isolation from the large city society in all aspects of life. The Surashtras have been able to survive centuries of large city living (in a city of around 100,000 population) by virtue of three hundred years of selectivity of population. Like domesticated animals they were genetically selected to live in this density of population. They also developed a strong discipline of life which they protected from dissipation through contact with other population groups. For example they had their own schools, courts, employment, and health practices, yet a majority were tubercular and a form of paralysis was common. Those who departed from the traditional discipline lost the capacity to survive the large city environment. While the Surashtras effectively survived the high density city they did not produce significant personalities or public figures that made a mark on the culture of the city or India. Brilliance and creativity are attracted to the large city but do not survive well there. (Arthur Morgan reported his findings about the Surashtras in the lead article in the September 1949 Community Service News.)

Dr. H.S. Burr entitled his book on this subject The Fields of Life. Not only can the life field of a species of animal be too intense from too high a density, but it can be too weak from too low a density. When a government agency sought to introduce the Siberian pheasant to the United States it brought shipment after shipment of the birds and released groups of them in different places to get them started, and all of them died out. So the project was considered a failure. But a last shipment was still coming, and when it arrived all the birds were dumped out in one location with the expectation that they too would die out. But they thrived and spread over the continent.

Among humans social pathology increases as density increases beyond moderate size, but it also increases in the low density of isolated farmsteads. The high degree of failure to reproduce of university graduates may in part be a reflection of the high density of life in large urban universities.

The productivity of labor is seriously deteriorated by each generation further removed from low density environment. In 1933 when Arthur Morgan was Chairman of the TVA, he had a visit from a Dutch capitalist interested in setting up an industry in Appalachia. This man said that their firm made its profits by employing labor recently moved from rural living. After a generation or two away from the land they found labor no longer profitable and moved their industry to "virgin" new rural labor locations. Forty years later Arthur Morgan visited the then chairman of the TVA, and this man reported that industrialists were moving into Appalachia from northern cities, finding that the rural Appalachians were twice as productive as northern urban labor that had moved north one to three generations before. The recent abandonment of large cities by major industrialists has hit those cities very hard. But the big city pattern continues to be repeated over the world.

In The People of the Abyss Jack London reported his study of the East End of London, England. A pitiful lot, he rarely found people with grandparents born in London. Theodore White in his Search for History reported his visit to the once good area of Boston in which he had been born. It was a frightful area of social breakdown like so many older areas of large cities.

We have differentiated between the small community as a universal of viable human societies, and the town or city within which the small community fellowship of families may exist as it has existed outside the town or city. We have shown that the large city has a rather inherent harmful effect on the continuity of subsequent generations of people living in them. The question follows how large a town or city can be for it to still allow effective continuity in reproduction. Probably the best informed person on this question was Warren Thompson when head of the Scripps Institute for Population Research. He wrote in Plenty of People, "No urban population of 100,000 or more, and probably even of cities of over 25,000 will long continue to reproduce itself."

If we should accept Warren Thompson's estimate that human populations cannot survive more than a few generations of population

density greater than somewhere between twenty-five and one hundred thousand, we must give an additional proviso. We know with certainty that lower animals vary widely in their capacity to survive in captivity, barnyard and high density. The wildness quality of wild turkeys makes them fascinating live creatures in contrast to those which selectively can survive a few generations of barnyard living. Among beautiful Brahman cattle most must be given tranquilizers for them to endure the barnyard. Beyond question human beings have similar wide variation in sensitivity. If thirty thousand is too many for some, five thousand will probably be too many for others. Putting people on tranquilizers should not be the standard recourse to the problems of the very sensitive and alive.

Zimmerman and Cervantez suggest that the features of the large city that have been considered so important to civilization no longer require the large city. The technology of communication can now supply the small town and hamlet of non-agricultural people. Our major category of population growth is in rural areas - 15% increase as compared with 9% in the cities between 1970 and 1980.

The hope for the future lies in a high order of people building a stable and competent life away from the large urban centers and suburban environment. This requires change in schools, colleges, economy, religion, and culture, and reclaiming the genius of small community and moderate size city living.

\* Dr. Desai's book on the subject, A Community at the Crossroad was published in 1948 and Arthur Morgan reviewed it at length in the Vol 35, No 1, 1950 Eugenic News.



# Readers Write



## ABOUT CITIES AND THE WEALTH OF NATIONS

*Editor's Note: Two members have suggested we review Jane Jacobs' book Cities and the Wealth of Nations but we have not been able to find anyone to do this. However, these remarks of Ernest Morgan's written after he read a review of Jane Jacob's book in MANAS, we thought might be of interest to our readers.*

I was interested to read in the November 28, 1984, issue of MANAS Henry Geiger's review of Jane Jacobs' Cities and the Wealth of Nations. Jane Jacobs has some very good insights, but I feel she is somewhat limited in her application of them.

When Arthur Morgan came to Yellow Springs in 1921, he had the idea that it was possible for a small community to develop a dynamic economic and cultural life, without losing the small community qualities of fellowship and face-to-face contacts. These small community qualities, he felt, were a necessary foundation of a sound social order.

Partly in response to his dream, that little community developed a network of thriving small industries, pioneering in science, technology and merchandising, and employing hundreds of skilled workers in stable jobs.

The industries not only developed a strong economic base for the community, but provided strong civic leadership as well. The idea that such a development must take place in cities is a serious error.

From a sociological standpoint, cities do great harm in that they tend to drain off the most intelligent and vigorous young people from the rural areas, leaving behind the less vigorous and the less enterprising to propagate the race. Most families that migrate to the cities become extinct within two or three generations.

Given the vision of small communities with dynamic cultural and economic life, small towns can well provide the basic strength of modern society. Cities have an important place as centers of specialized ser-

vices and some other functions, but they cannot provide the foundation for the continuing wellbeing of a civilization.

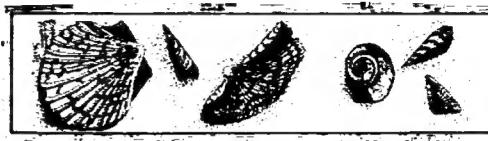
Ernest Morgan, North Carolina

## ABOUT McLAUGHLIN-DAVIDSON WORKSHOP

Thanks for sending us the mailing list from the recent conference. We have already used it to get in touch with one couple who were present.

The conference was a stimulating and inspiring experience. I used it as an inspiration for the lead article in the current issue of OPEN WORD...

Samuel P. Reinke, Ohio



## COMMENT ON THE SMALL COMMUNITY

This book is one of the best sellers from the books reviewed in the Whole Earth Review 47. Congratulations!

Sylvie Solw  
Whole Earth Access, California



If there be righteousness in the heart, there will be beauty in the character.  
If there is beauty in the character there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in each nation there will be peace in the world.  
*Very old Chinese Proverb*

# Announcements

## ANNUAL FALL CONFERENCE

In answer to our questionnaire about proposed topics for our annual conference, most people's first and second choices were "Economics of Peace" and "The Community's Role in Social and Moral Education." Cogent suggestions from some members were: "How about a workshop on the Soviet Union? Most Americans are incredibly ignorant of the Soviet peoples - their history, political system and culture. Surely there is someone who could give us a sensitive and in depth workshop, someone who speaks the language and has travelled extensively there, perhaps a native-born person.

"The other interest I have these days is in citizenship, and particularly the preparation students in high school receive for such. What sort of preparation do students these days receive? Is it really adequate for the tremendous responsibilities of citizenship?" and, "Our responsibility for what our government does, and ways of absolving ourselves from its wrongdoing: Ethics of Citizenship." and, "The community's role in improving Soviet-American Relations."

Because of these expressed overlapping interests we will combine your concerns for social and moral education or good citizenship and improving Soviet-American relations and possibly the Economics of Peace. We aim for the first or second weekend in November. More details will appear in the next NEWSLETTER. If you plan to attend and have a preference for one weekend, now is the time to tell us.

Jane and Melanie



## COMMUNITY LIVING EXPERIMENT

Five successful intentional communities will co-lead a Community Living Experiment for those interested in a short community living situation the week of July 29 - August 4. During the week there will be field trips to four of the five communities: Twin Oaks, Springtree, Shannon Farm and The New Land of Monroe Institute. Participants will spend evenings sharing and sleeping at Sevenoaks, the fifth community.

Over the weekend (you may chose to participate in this only) representatives from the five sponsoring communities will join participants in an experiment in creating community together. Many issues of community living such as money, children, land, decision-making and each other will be debated. These might be rather lively since the communities represented offer very different perspectives on community. A large part of the learning will result from the practical experience of living together.

The costs, which include room, board and program are \$285 for the week of July 9 - August 4, and \$95 for the weekend, August 2-4. For details contact: Sevenoaks, Route 1, Box 86, Madison VA 22727 (703-948-6544).

## FINDHORN IN THE USA

This is the title of a gathering sponsored by the Findhorn Foundation and former members of Findhorn now living in the U.S. It will be held August 23-25 at Massanetta Springs, VA, in the Shenandoah Valley. This gathering is especially designed for those of you who have always wanted to go to Findhorn, but have not. Friday evening and Saturday will give participants a mini-experience of the Findhorn guest week, facilitated by present and former members. Sunday will focus on the theme of this year's fall conference at Findhorn, "What is the Spiritual Work of our Times?" After the Gathering has ended on Sunday evening a firewalk workshop will be held. This is an experience of a uniquely sacred connection with the group and the elements. More information can be received by contacting: Findhorn Gathering, 6810 Murray Lane, Annandale VA 22003 (301-229-9479).

## PERMACULTURE DESIGN COURSE

The First Great Lakes Region Permaculture Design Course will be August 12-31, 1985, and will be held at the Michigan Land Trust Homestead Farm. It is an intensive 18 day Permaculture Design Course on the philosophy, rationale, and application of permaculture design. The instructor is Dan Hemenway, editor and publisher of *The International Permaculture Seed Yearbook*, and founder of Elfin Permaculture.

Permaculture involves the harmonious integration of people and the landscape such that both prosper. It is a design science which seeks to embellish native communities through the use of improved species and varieties and in such a manner that their stability, resilience, and efficiency are not lost. Permaculture is applicable both on the small city lot and in rural settings.

Tuition is \$300 for the 3 week course and is payable in full by July 22nd. For the self-sufficient, there is camping for \$20. Daycare is available at minimal cost. Some scholarships are available. To apply give name, full address, and phone number. Write a page giving your background (experience, education, etc.) and goals for using this training. Enclose a \$30 deposit to reserve your place in the course. Mail application to: Land Trust Homesteading Farm, 24760 C.R. 681, Bangor, MI 49013 (616-427-8791).



## "A PLANETARY PEP RALLY"

Earthsong is dedicating, worldwide, Sept. 28, 1985, as a special International Earth Celebration Day called "Earthsong Day." This day is a time to celebrate and honor each other and Mother Earth. It is a day to focus on unity and harmony with Mother Earth by giving unto others and the earth in any way, shape or form. Earthsong writes: "Celebrate Sept. 28th by helping a friend or loved one, organizing a festival, concert, meditation, prayer or anything positive." Participate in this world wide "PEP RALLY!" For more information, ideas,...write: Earthsong, Box 39234, Phoenix, AZ 85069

## HOMESTEADERS FESTIVAL

The eighth annual Homesteaders Good Life Get Together Festival will be held July 19-21, 1985, in Naples, NY. this festival is a community experience where grown-ups, children, parents and singles come together in celebration of the Good Life. Up to 30 hours of practical instruction is provided in skills useful to and necessary for homesteading, such as: construction techniques, beekeeping, home businesses, 4 season gardening, and much more. Contact: Homesteaders News, Box 517, Naples, NY 14512, for list of workshops and application. Prices vary with length of stay and the date you pay.

## NEW AGE CONVENTION

This convention will address the necessary changes in lifestyle, philosophy and economy of all governments if we are to have a peaceful planet. Daily discussions will focus on religion, philosophies and utopias. You are welcome to come share your concepts, doctrines, ideologies. All are welcome. The dates of this are Sept 1-8, 1985. The conference location and place to contact is God's Valley, RR 1, Box 478, Williams IN 47470 (812-388-5571).

## FARM TOURS

The Ohio Ecological Food and Farm Association, (OEFFA), is sponsoring its third Annual Farm Tour program in August and September. OEFFA is an organization of about 200 farmers and gardeners promoting sustainable agriculture practices and local food self-sufficiency in Ohio. The group feels strongly that the mind-set inherent in petrochemical agri-business has all but destroyed rural society. OEFFA is therefore offering living evidence that small to moderate sized farms using natural and regenerative low-energy systems can be and are productive and profitable today in Ohio. The tours are free and open to the public. Presently there are five tours: Aug 10 in Mt. Vernon, OH; Aug 24 in Monroeville, OH and Yorkshire, OH; Sept 7 in Ashland, OH; Sept 15 in Cincinnati, OH. For exact locations and more information contact: OEFFA FARM TOURS, 559 W. Main St., Wilmington, OH 45177 (513-382-2200).

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#### Address Changes

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends! Also, please inform us if you receive courtesy mailings and are not interested.

#### Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

#### Membership

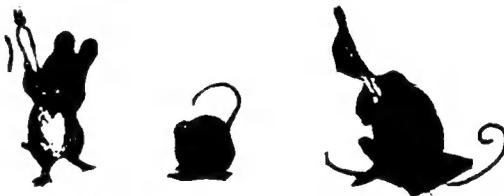
Membership is a means of supporting and sharing the work of Community Service. The basic \$15 annual membership contribution includes a subscription to our bimonthly NEWSLETTER. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a non-profit corporation which depends on contributions to fund its operation. All contributions are appreciated, needed, and tax deductible. (Overseas membership is \$20 in U.S. currency.)

#### Have Your Friends Seen the Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample of our NEWSLETTER and a copy of our booklist. (If you wish a specific issue sent to someone, please send \$.50 per copy.)

#### Editor's Note

We not only welcome letters to the editor (under 300 words) but also articles (700-1500 words) about any notable communities or people who are improving the quality of life in their communities. Anyone submitting an article should enclose a self-addressed envelope if s/he wishes it returned. The only compensation we offer for your time and effort is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.



#### Editor's Note #2

We very occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.



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You can tell when your Community Service membership expires by looking at the month and year in the upper right corner of your mailing address. Please renew your membership now if it has expired or will expire before 8/85. The minimum membership contribution is \$15 per year. We do not send individual reminders to renew.

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Community Service, Inc.  
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